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OF

PROTESTANT MISSIONARY EFFORT

IN THE

UNITED PROVINCES of AGRA & OUDH.

By Rev. J. J. Lucas,

American Presbyterian Mission,

ALLAHABAD.

PREPARED BY REQUEST OF THE CENTRAL COURT OF THE BOARD OF ARBITRATION APPOINTED BY THE DECENNIAL CONFERENCE.

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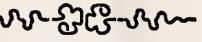

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Unoccupied fields of Protestant Missionary effort

IN THE

United Provinces of Agra and Oudh.*

By Rev. J. J. Lucas.

American Presbyterian Mission, Allahabad.

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The object of this paper is a study of the map of the United Provinces of Agra and Oudh, with the help of the last Government Census and Mission Reports, in order to answer the question, what Districts, or parts of Districts, in the Provinces are unreached, or reached so little by Missionary effort, that a Board of Missionaries representing the societies at work would have no hesitation in saying to Christian brethren who love the Lord Jesus Christ in sincerity and truth, 'Here and here and here are fields of labour in these Provinces with tens and hundreds of thousands unreached, enter them and may God's richest blessing rest upon your work in the Lord.'

As the Province is divided by Government into 48 Districts, with the two Native States of Rampur and Tihri-Garhwal, and as these Districts are grouped in 9 Divisions, each Division embracing from 3 to 7 Districts, I have thought it well to look at each Division separately, giving in a few words a statement of its Christian population and Mission work, with a view to answering the question whether there is any part of the Division untouched by the Gospel through the agencies now at work within its bounds.

Meerut Division.

We begin, then, with the Meerut Division in the north of the Province which embraces in its bounds 6 Districts, *viz.*, Dehra Dun, Saharanpur, Muzaffarnagar, Meerut, Bulandshahr

*THE greater part of this paper was prepared at the request of Rev. J. S. Chandler, Chairman of the Court of Arbitration appointed by the last Decennial Conference of Missionaries. At the request of Mr. Proctor it was read at the Christian Workers' Conference, Mussoorie, September 25th. I have been greatly assisted in gathering material for it by Mr. Thomas Barrow, Assistant Editor of the "Makh zan-i-Masihi," who has also made a clean copy for the press. J. J. L.

and Aligarh. The Division has a population of very nearly 6 millions (5,979,711), of whom 20,077 are Indian Protestant Christians.

Engaged in Missionary work among these nearly 6 millions of people are 19 ordained foreign missionaries, 31 ordained Indian ministers and 172 unordained Indian preachers, such as Catechists and Scripture Readers. This does not include foreign and Indian Christian ladies who work in this Division. I shall speak later on of Woman's work in the Province. The statistics as to the number of Christian preachers I have gathered from personal enquiries and Mission Reports.

In the Muzaffarnagar District, with a population of 877,188 and in the Bulandshahr District with a population of 1,138,101 there is no ordained foreign missionary. Foreign missionary ladies live in the Bulandshahr District and with them are 15 Indian Christian workers. Three ordained Indian ministers live in the Muzaffarnagar District with 13 assistant preachers, and 4 in the Bulandshahr District, with 26 assistants.

The Rev. P. M. Buck, who, as Presiding Elder, has charge of the work carried on by the American Methodist Mission in the 3 districts of Meerut, Muzaffarnagar and Bulandshahr in reply to a question writes :—

"I have charge of work in 3 zillahs with a population of more than three and a half millions. Of our own Mission there are one junior missionary and myself in the field. We have about 125 Indian male workers. There are literally thousands of towns, villages and muhallas where the Gospel is never preached or taught. The forces employed are scarcely able to touch the fringe of the work to be done. I do not think this field should be put down as "occupied." I should like to see a missionary stationed in Muzaffarnagar and another in Bulandshahr, both of which places are the heads of zillahs and neither has a (foreign ordained) missionary. With a sweet Christian spirit and intermission-comity half a dozen new stations could be opened to great advantage in my field. I don't think it is 'occupied.'"

When we bear in mind that of the 20,077 Indian Protestant Christians in the Meerut Division, according to the Government Census, more than half of them are in churches over which Mr. Buck is Presiding Elder, and also remember that

nearly two thirds of the Indian labourers in the Division are also under him, we can appreciate the value of his testimony.

In these two Districts of Muzaffarnagar and Bulandshahr are 2,460 towns and villages. They are among the most populous and fertile Districts in the Province—Muzaffarnagar having 531 persons and Bulandshahr 596 persons to the square mile.

As the societies now in the field are not able to furnish an ordained foreign missionary for the Districts of Muzaffarnagar and Bulandshahr, and only 7 ordained Indian ministers in these two Districts, we do not think they could reasonably object were a foreign missionary, or a new society looking for an unoccupied field, to ask that part at least of each of these big Districts be given to them for evangelization.

In the District of Muzaffarnagar are 928 towns and villages, 93 of which have a population of over 2,000. In the District of Bulandshahr are 1,532 towns and villages, of which 75 are over 2,000 each, in one of which, as a centre, a small mission might find a field which would tax its efforts to reach. The Missionary Societies labouring in these Districts are the C. M. S., American Methodist, Reformed Presbyterian, and the Zenana Bible and Medical Mission. A conference with these Missions before entering the field would result, no doubt, in a welcome by all, such as that Mr. Buck has given.

In the Saharanpur District is Hardwar or Ganga Dwara, gate of the Ganges, in the eyes of nearly every Hindu one of the sacred spots in India. Here the Ganges issues from the mountains and begins its long journey towards the sea. Here every year come pilgrims by the tens of thousands from all parts of India, thousands of them hurrying on into the interior of the mountains to worship at Gangotri, the spot where the Ganges issues from the snows, and cuts its way to the plains. This pilgrim route from Hardwar to Gangotri, a distance of about 150 miles, with dharamsalas and rest houses at convenient stages, may very well be considered an "unoccupied field," no Missionary Society, so far as we know, having established a permanent Mission station or out-stations along it to reach the pilgrims or the villages which lie in the valleys here and there almost up to Gangotri, unless it be the Mission of Mr. Greet with its head-quarters now at Landour. Certainly no Missionary Society can claim to be reaching these

thousands of pilgrims who, every year, tramp on foot in little companies, from stage to stage, over this mountain road. This last summer (June 1905) Dr. A. H. Ewing and Professors Edwards, Dass and Mukerji of the Allahabad Christian College, made a tour from Landour to Gangotri. This is what Dr. A H. Ewing writes in reply to a question :—"On our march to Gangotri, we saw no Mission work but understood that Mr. Hamilton had been at Suki, three marches on this side of Gangotri, for a year or two. I should strongly advise opening Mission work somewhere near Baliyana, whence the road to the Raja's summer residence branches off from the Tehri-Gangotri road, and at Suki."

Professor Edwards writes of the people up this road to Gangotri:—"The people, like mountaineers elsewhere, are dirty and friendly, strong and simple. Seemingly one of the best of these places for a station is at Batwari, about 80 miles from Landour and some 6,000 feet in elevation. There is a large two-storied dharamsala, a good supply-shop, that is, good for the hill regions, and a considerable village population. One of the most urgently needed form of work is Medical work. No one should try to work here without a good medicine chest and at least a little medical knowledge. I believe medical work would be of immense help in gaining the friendship of the people... . A very striking feature of the country is the amount of water-power going to waste. The average fall of the river is nearly 100 feet to the mile, and a moderate estimate of the volume and speed of the river brings us to the conclusion that from 10,000 to 50,000 horse-power is going to waste every day for every mile of the river. Probably less than a dozen miles of this would run all the mills in Cawnpore. The people have used some of it by putting their little mills on the small tributaries. They probably lose about three-fourths of the power of the water they use, but what harm ? there is plenty of it and to spare. It occurred to me that a furniture factory would be a paying undertaking. Pine and deodar wood may be gotten cheaply and floated down the river, and something like this might be made the basis of *an Industrial Mission*. Of course a woollen mill might be added—pasturage is abundant. Many other possibilities easily suggest themselves, but plans would have to be carefully worked out, and of course first of all one must get permission, whatever he undertook, from the Raja of Tehri."

In suggesting this pilgrim route from Hardwar to Gangotri, with its villages here and there, as a field which

might be considered as unoccupied, it must be remembered that only part of it is in British territory and the Mission proposing permanent work would have to get permission from the Raja to purchase property and settle down within his territory. A missionary, with medical knowledge, would be almost sure to win his way and make a place for himself among these village people. It may be that some one to whom God has given medical skill and who wishes to use it in the service of the Lord may see this statement and take it as a call to go to these mountain people. To such a one I pass on the words of Dr A. H. Ewing : "It is said that it is impossible to acquire property in the dominions of the Raja of Tihri, and that preachers are not wanted there. I believe the Swedish Mission made an attempt to get property but the attempt was frustrated. Whether a more systematic and persistent attempt would succeed or not I cannot say, but I imagine that it would be, if backed by the prayers of many people and the consecrated determination of a few men". Even if, at first, property might not be obtained in the territory of the Raja of Tihri, it can be in British territory adjacent. The Arya Samaj have established their Theological School for North India at a place on the Ganges, within British territory, not far from Hardwar.

In the whole of Tihri-Garhwal State is a population of 268,885 living in 2,456 villages, but only three of these villages have a population of over 500. The people are divided according to religion as follows :—Hindus 267,304 ; Musalmans 1,525 ; Aryas 23 ; Sikhs 14 ; Jains 6 ; and Christians 13.

Rev. J. H. Messmore in charge of the American Methodist Mission work in British Garhwal writes of Tihri—Garhwal :—" We Methodists have no work in Tihri. Mr. Gill planned opening work, but while such extensive breaks remain between our Garhwal stations it would be folly to cross the Alaknanda. We have no stations on the pilgrim route from Hardwar to Gangotri. Our lowest station is Srinagar where Kidarnath and Badrinath pilgrims pass. Above that are Nand Pryag and Ramnee. We own no property in Tihri."

There is no call for a new Mission to enter that part of British Garhwal occupied by the American Methodist Mission, but the claim of Tihri-Garhwal as set forth by Mr. Greet,

Dr. Ewing, Prof. Edwards and others ought to appeal to many who would find a needy and inviting field among the strong mountaineers living in the 2,456 villages of Tihri-Garh wal, as well as among the thousands of pilgrims who toil up and down its mountains to the sources of the Ganges and Jumna, as well as to Badrinath, to Kidarnath and other sacred places.

We cannot leave this Division without a word at least concerning the Dehra Doon District, and we condense the words of the first missionary who settled in the Doon and began Mission work there more than fifty years ago, and who is still with us. Mr. Woodside says :—"As to the valley of the Doon and the hill country embraced between the Ganges and the Jumna there are several varieties of Missionary enterprises at work and yet this territory is hardly affected by Gospel influences. The great mass of the people are untouched." These are solemn thoughts and should lead those of us who come so often to these Hills to ask whether something more cannot be done to give the people of these mountains, near and beyond us, the message Christ has committed to us for the whole world.

Agra Division.

I come now to the second Division into which the Government has divided the Province for administrative purposes. In the Agra Division are the Districts of Muttra, Agra, Farrukhabad, Mainpuri, Etawah and Etah—the population of the six districts being 5,249,542, living in 8,105 towns and villages. The river Jumna runs through the Districts of Muttra, Agra, and Etawah on the west, while the Ganges bounds Etah and Farrukhabad on the east.

Of the five millions and more in the Agra Division 13,875 are Christians, of whom 3,316 are Europeans, 712 Eurasians, 9,847 Indian Christians, and of these 1,540 are Roman Catholics—the great majority in the Agra District. Thus leaving 8,307 Protestant Indian Christians scattered among more than five millions of Hindus and Mohammedans.

The Mission labourers in these six districts are nineteen ordained foreign missionaries, twenty-three ordained Indian ministers and 194 unordained preachers.

From the above it appears that in the Agra Division the districts of Muttra, Agra and Etah are fairly well occupied,

three ordained foreign missionaries, ten ordained Indian ministers in the Muttra District, aided by 127 unordained preachers of various grades; and seven ordained foreign missionaries, seven ordained Indian ministers aided by 50 unordained preachers in the Agra District; while in the Etah District are two ordained foreign missionaries, six ordained Indian ministers and 67 unordained workers.

Of the Muttra District Rev. Rockwell Clancy of the American Methodist Mission writes: "Our Christians are largely from the sweeper caste, and this fact largely excludes our workers from the high castes. There is not a village in our work where there is not room for other Missions working among the high caste people. The same is true of the cities..... .....Personally I would give a hearty welcome to other Missions wishing to enter this field, understanding that we would work among different castes. My experience of more than twenty-one years in India has confirmed my opinion that these Provinces have not yet been fully occupied. There is need of large reinforcements if the people are to be brought to Christ within the near future."

The Rev. P. M. Zenker, so long at Muttra, writes: "From a strictly evangelistic standpoint considered, I doubt whether a single district in this part of India could be truly designated as 'occupied.' Stations, perhaps one, or two or three in a district, yes, I am willing to admit may be called 'occupied' but districts in this sense, not. Take the Muttra District as an illustration, where as a C. M. S. man I am single-handed. ..... I have three outstations which on account of age and the heavy burden of other work for my society I cannot inspect. However, even if for the mere sake of argument the latter point be disregarded and Muttra and the three outstations be considered as effectually occupied by the C. M. S. —what about the *District of Muttra* outside the comparatively narrow surroundings of these four centres? The C. M. S. might establish ten separate stations in the district, each with half a dozen or a dozen Indian preachers to work the villages within a reasonable radius of five or six miles regularly. Then indeed the C. M. S. might claim that Muttra and its district is effectually 'occupied.' And even if the Baptists and the Methodists did the same there need not be any crowding, provided Christian comity receives its due regard by mutual arrangement. ... ... What grieves an aged missionary is that, while frequently fresh localities are selected for starting new work, such magnificent opportunities

of entering on systematic evangelization in localities close at hand and not effectually 'occupied' are completely overlooked."

The Etawah District, with a population of 806, 798 living in 1480 towns and villages and with only one foreign missionary, two ordained Indian ministers and eight other preachers, is the District in this Division which has the fewest labourers. It is the district with the fewest Indian Christians, only 198 altogether in a population of over 800,000. Rev. J. S. Woodside writes: "Etawah is a zillah with which I am fairly well acquainted having 'occupied' it nearly ten years. I consider that zillah to-day as almost altogether 'unoccupied.'

Rohilkhand Division.

Rohilkhand gets its name from the Rohilla tribe of Afghans, by whom it was conquered. This Division has in it six Districts, *viz.*, Bareilly, Bijnor, Budaon, Moradabad Shahjehanpur and Pilibhit. Altogether a population of nearly 5½ millions (5,479,688) living in 11,468 towns and villages. Of the 24,459 Christians, 2,810 are European, 221 Eurasian and 21,421 are Indian.

The Christian workers in the Division are as follows: Eight ordained foreign missionaries, 44 ordained Indian ministers and 341 unordained preachers.

While there are only eight ordained foreign missionaries in this Division and all of one Church,—the American Methodist, yet there is only one District—Budaon, in which there is no ordained foreign missionary but it has proportionately a larger Christian population (6080) than the other Districts of the Division, and it has a large staff of Indian workers, *viz.*, nine ordained Indian ministers and 123 unordained.

As one Mission, the American Methodist, planted the seed in this District and has wrought here for forty years, developing a large Christian community, we do not think another Mission should enter unless invited by those who have so long worked it.

This Division has a larger number of Indian Christians than any other Division of the Province—almost all of them from two or three castes, one of these castes, the *Mazhabi Sikhs*, have all become Christians.

Hemmed in by Moradabad on the West and Bareilly on the East, with Budaon on the South and Kumaon on the North, is the semi-independent State of Rampur. It is all that is left of the old Rohilla Government. Here are still found many Rohilla Afghans. The Capital, Rampur, has a population of 78,758. The Rampur State has a population of 533,212 distributed in 1126 towns and villages. There are 291,133 Hindus, 241,163 Musalmans and 473 Christians, according to the last Government Census.

The Rev. Hiram A. Cutting, Preacher-in-charge of the A. M. E. works in Rampur writes : that at present there are 300 Christians in the city of Rampur and about 900 in the villages of the State. He himself has never preached in the city, not that there is any law against it, so far as he knows, but he has heard from reliable sources that it is forbidden. The work is largely in the sweeper and chamar mahallas, and against this there is no objection on the part of the authorities. Marriage certificates of Indian Christians are sent to the Court at Rampur and filed.

Rev. L. A. Core, Presiding Elder of the Moradabad District writes :—" I do not regard Rampur State as occupied in the true sense of the word. I should say that there is room for more missions in the State." Mr. Core's spirit in inviting others to enter a State where his Mission has been the only workers and with a degree of success, is to be admired. But I think all will agree that it would be well to leave to this Mission the Rampur State, with its interesting people, a link with far away Afghanistan, broken long ago, but who can tell in what strange ways it may once again play a part in the history of that wild people—perhaps converted Rohillas from Rampur may become the messengers of peace to their warlike countrymen in Afghanistan.

Allahabad Division.

This Division consists of seven Districts, *viz.*, Cawnpore, Fatehpur, Banda, Hamirpur, Allahabad, Jhansi and Jalaun. The total population of the Division is over 5½ millions (5,540,702) living in 11,001 towns and villages. Of the total population the Hindus number nearly 5 millions (4,996,538), the Musalmans 513,478, Jains 13,240 and Christians 14,989. Of the Christians 8,339 are Europeans ; 1,655 Eurasians and 4,805 are Indian Christians, nearly half of whom (2,230) are in the Allahabad District.

One District, Jalaun, with a population of nearly four hundred thousand (399,726) has no foreign missionary and only one ordained Indian minister at Orai and five unordained workers. There are 843 towns and villages in this District, 15 with populations between 2,000 and 5,000; two between 5,000 and 10,000; two between 10,000 and 20,000 and Jalaun itself with a population of 8,573. As there are only 56 Christians in the whole District, according to the last Census, we think no one will question that this is a District into which any one looking for a needy field might enter without the slightest fear of objection. He would find many large towns, besides Jalaun with its 8,573 people, unoccupied. Here is, Kalpi having a population of 10,139, with its fort overlooking the Jumna, in the rains more than a mile wide, called the Gate of Bundelkhand. The high road between Jhansi and Cawnpore passes right through it, so does the Indian Midland Railroad. Long ago when the Mahomedans ruled India it was a strong military post from which armies marched forth for the invasion of Bundelkhand. Ought it not to stir the ambition of some soldier of Jesus Christ to make Kalpi once again a centre from which he shall send forth preachers into all of Bundelkhand, the greater part of which is untouched by the Gospel preacher.

The Fatehpur District, with a population of 631,058, has only one foreign missionary, no ordained Indian minister and only four unordained preachers. It has quite a number of good sized towns which would make centres for village work, and although the American Presbyterian Mission has held this District for fifty years, yet there would be no difficulty in assigning a large section of it to any one attracted to it as a field of labour.

Benares Division.

This Division has a population of over five millions (5,069,020) living in 13,692 towns and villages, distributed in five districts as follows :—Benares 882,084, Mirzapur 1,082,430, Jaunpur 1,202,920, Ghazipur 913,818, and Ballia 987,768.

The population is divided according to religious belief as follows :—Hindus, 4,633,244, Musalmans 429,153; Christians 2949. Of the Christians 1,130 are Europeans, 342 Eurasians, and 1,477 Indian Christians.

The Indian Christians are divided again in the five Districts as follows :—

Benares District	...	...	..	669
Mirzapur „	..	...	...	413
Jaunpur „	...	...	...	62
Ghazipur „	...	...	...	329
Ballia „	...	...	...	4

The number of Christian workers is as follows : Fourteen ordained foreign missionaries, four ordained Indian ministers and 48 unordained Indian preachers.

The Christian workers in this Division are distributed as follows : Benares District, 7 ordained foreign missionaries, 4 ordained Indian ministers and 28 unordained workers ; Mirzapur District, 4 ordained foreign missionaries, no ordained Indian ministers and 11 unordained Christian workers. Jaunpur District—No ordained foreign missionary, no ordained Indian minister and no unordained preachers. Ghazipur District.—Two foreign ordained missionaries, no ordained Indian ministers and 7 unordained preachers and teachers.

The Ballia District is one of the most fertile and densely populated in the Province. There is scarcely an acre not cultivated. British occupation of Ballia dates from 1775, and yet after 130 years of Christian Government there are only four Indian Christians. Recently a new Mission, the Christian Workers from Canada, began work at Ballia but they cannot reach a tenth of the people of the District. Here are 1,797 towns and villages of which 157 have a population of over 1,000 each and 74 of from 2,000 to 20,000—the door into the greater part of Ballia is still wide open.

That Jaunpur, east of Ballia, is also in need of evangelists, is clear, for among its 1,202,920 inhabitants, living in 3,159 towns and villages, 177 of them with populations of over 1,000, there is not an ordained preacher of the Gospel, Indian or foreign, and only 62 Christians in the District. In Jaunpur city are four foreign missionary and seven Indian Christian ladies engaged in work among the women and children—these ladies are connected with the Zenana Bible and Medical Mission.

In the Ghazipur District there is only one Mission—the German Lutheran, in charge of Rev. H. Lorbeer, with whom is associated in labour his son and daughter, seven Christian catechists and teachers, and four female teachers. How few

are these, the only labourers in a population of nearly a million people.

Gorakhpur Division.

This is the next to the largest Division in the Province, and it has the fewest labourers—altogether only five ordained men, Indian and European, and 17 unordained preachers, to reach over six millions of people living in over 19,000 towns and villages, 19 with a population of between 5,000 and 20,000 each ; and 149 between 2,000 and 5,000 ; 712 between 1,000 and 2,000 ; 2,475 between 500 and 1,000, the remaining 15,813 villages have a population under 500 each.

The three Districts of the Division are :—

Gorakhpur	2,957,074
Basti	1,846,153
Azamgarh	1,529,785

The population is divided according to religious belief as follows :—Hindus nearly 5½ millions (5,517,681). Musalmans, 811,338 ; Christians 1,721. Of the Christians in this Division 356 are Europeans, 168 Eurasians, and 1,197 Indian Christians. The Indian Christians are divided again in the three districts as follows :—

Gorakhpur	1,040
Basti	53
Azamgarh...	104

The 1,040 Indian Christians in Gorakhpur are mostly in and near Gorakhpur itself—a city of 64, 148 inhabitants.

Only one place in Gorakhpur District, outside of Gorakhpur city, is occupied by Christian workers, *viz.*, the Tehsili town of Deoria. This leaves four large Tehsils, *viz.*, Bansgaon, Maharajganj, Padrauna and Hata with populations of from 428,846 to 595,706 each, altogether nearly two million people among whom there is not a Christian worker living. The C.M.S. is working in the Gorakhpur District, with a staff of three ordained foreign missionaries, one ordained Indian minister and ten catechists and Scripture readers. Work among women is carried on by three foreign missionary and fifteen Indian Christian ladies in connection with the Zenana Bible and Medical Mission.

Through Gorakhpur runs the river Raptee which comes down from the north, and on the east it is bounded by a greater river the Gundak, while to the north it is one of the doors into Nepal. Here comes the Gurkhas from Nepal to enlist in the British Army. A railway runs through part of the district, while " the surface of the country is diversified by rivers, streams, lakes and ponds."

When we remember that there are nearly three millions (2,957,074) of Hindus and Mahommedans living in the district of Gorakhpur, scattered in 7,562 towns and villages, and that of the little staff of workers, most of them are in one place and some of them are tied to educational and pastoral work, I think no one will question that here is an open door for those who are looking for a needy field, and we are sure that the C. M. S. would gladly assign such workers town after town with from five to twenty thousand people as a centre from which to work.

Basti.

If Gorakhpur is in sore need of more Christian workers what shall we say of Basti, with its 1,846,153 people, scattered in 6,907 towns and villages, and not a foreign or Indian minister among them, and altogether only 53 Indian Christians, most of them in Basti itself, a town of 14,761 inhabitants. The District of Basti has five Tehsils, with a population of over three hundred thousand in each, and in these are thirty-two towns of from 2,000 to 10,000 each Surely in some of these towns a Mission might find a centre to occupy for Christ from which to go forth to the literally thousands of towns and villages of the District now unreached.

Mr. S. Cecil, Head Master of the C. M. S. High School at Basti, writes me that there are only two preachers of the C. M. S. in the whole of the District, and they reside in the town of Basti.

In reply to a question as to unoccupied fields in this Province, Dr. W. Hooper of the C.M S. writes : " If only the principle of special agreements could be much extended, there would be very many and very wide fields only waiting for occupation. *e. g.*, The C. M. S. is "in possession" of Gorakhpur and Basti, but there are millions in those two Districts who never hear the Gospel, and if another Mission could agree with the C. M. S. to take certain parts of those

districts it would be very delightful." With which sentiment we are sure there will be general agreement.

Azamgarh.

The last District in the Gorakhpur Division is the Azamgarh District with its 1,529,785 people scattered among 4700 towns and villages, of whom 1,313,371 are Hindus, 214,631 Musalmans and 185 Christians, 104 of whom are Indian Christians, nearly all of these in Azamgarh itself, a town of 18,835 inhabitants. The Christian workers (male) are one ordained foreign missionary and five catechists and Scripture Readers. The Report of the C. M. S. for 1903-04. contains a sentence which tells the needs of Azamgarh, and how far it is occupied. " In the cold season Mr. Collins spent some time itinerating in the District which contains a million and a half of people, two-thirds of them untouched by missionary effort." Surely a fact like this speaks its own message—a message which ought to move those who hear it to do something for the million and more scattered in over three thousand towns and villages of the Azamgarh District, as Mr. Collins says, " untouched by missionary effort."

Kumaon Division.

This Division includes the country lying between Thibet and the Terai, and between Nepal and Garhwal. Here are some of the favorite Hill sanitariums of Northern India. Here is range after range of mountains from 5000 to 25,000 feet in height, great valleys and vast plateaus with over 10,000 towns and villages scattered over them—the largest town, Kashipur, in the Naini Tal District, having a population of 12,023. There are four towns with a population ranging between 5000—10,000 ; eight between 2000—5000 ; seventeen between 1000—2000, one hundred and-fifty five between 500—1000. The remaining 9,868 villages have a population under 500 each.

This Division has altogether a population of 1,207,030 distributed in three Districts as follows :—

Naini Tal, 311,237 ; Almora, 465,895 ; Garhwal, 429,900.

The population is divided according to religious belief as follows :—Hindus 1,118,118 ; Musalmans 84,450 and Christians 3,508. Of the Christians 1,114 are Europeans, 118 Eura-

sians and 2276 Indian Christians.* The Indian Christians are distributed as follows :—Naini Tal, 659 ; Almora 1,029 ; Garhwal 588.

The number of Christian workers in this Division is four ordained foreign missionaries in the Naini Tal District, three in the Almora and one in the Garhwal District. Three ordained Indian ministers in the Naini Tal, one in Almora, and three in Garhwal ; 39 unordained preachers in the Naini-Tal, five in the Almora and 25 in the Garhwal District.

As there are not a few Europeans, and Indian Christians also, who cannot endure the heat of the plains but would be able to work with energy and success in a hill climate, I give below the names of some towns in which Christian men and women unable to work on the plains might find their life work in one of these hill towns, with the thousands of people and many small villages within reach of them.

NAINI TAL DISTRICT.

13 Towns between 1000 and 2000 ; 5 between 2000 and 5000 ; 3 between 5000 and 10,000 ; 1 over 10,000.

Kashipur	12,023.
Naini Tal	7,609.
Haldwani	6,624.
Jaipur	6,480.
Ramnagar	4,038.
Kala Dhungi	1,418.
Rani Bag	874.

ALMORA DISTRICT.

2 Towns between 1000 and 2000 ; 2 between 2000 and 5000, and 1 between 5000 and 10,000.

Ranikhet	3,246 ; in Summer 7,705.
Almora	7,007.
Almora Cantt.	1,589.

* This is according to the Census of 1901. The Mission Districts differ from Government, and so it is difficult to adjust the two—Mission Reports show larger numbers than Census.

GARHWAL DISTRICT.

Barahat	4,000.
Lansdowne Cantt.	3,943.
Srinagar	2,091.
Kotdwara	1,029.

Mr. Messmore writes: "A Mission with head-quarters at Ramnagar, could find a field partly in Garhwal, partly in Kumaon. In Kumaon, the region between Lohughat and Barmdev is not, I think, occupied. But when the rail is open from Pilibhit to Barmdev, that will be the outlet for Eastern Kumaon and our Mission at Pithoragarh will flow down to Barmdev."

As the London Missionary Society and the American Methodist Mission have long laboured in Kumaon and have a number of stations here and there, no one should think of beginning work without first conferring with these Missions and having a clear understanding as to the towns and villages in which each would work, and after such a friendly conference and agreement there ought to be no danger of friction, each having an ample field, even with the hope of expansion in view.

A Medical Missionary especially would find a wide and almost unoccupied field in some parts of the Kumaon Division, his surgical skill saving many a life and with it bringing a deeper healing, we may well believe. From some points of view one of these mountain towns, as a centre for reaching the villages, would be an ideal Mission station. Would that some young Christian surgeon, looking for a field where he might use his skill in saving life, restoring health and healing the wounds of sin, might see in the mountains of Kumaon or Tihri-Garhwal such a field and respond to the cry of its need and suffering. Even the Government Gazetteer calls attention to the place these mountains with their shrines, holds in the hearts of Hindus. To them the Himalaya is what Palestine is to the Christian, the place where those whom the Hindu esteems most, spent portions of their lives, the home of the great gods, the Mahatmas, "the great way" to final liberation. We are glad that Mr. Greet has lifted up his voice to call attention to part of this interesting and inviting field.

OUDH.

Following the Government Divisions of the Province we come back to the plains to the eighth Division entitled—

The Lucknow Division.

This Division includes Oudh, sometimes called "the garden of India," because of its fertility. The land-holders here are the wealthiest in the Province. Here, too, is one of the strong-holds of Islam. Lucknow is the chief city and gives its name to the Division which includes the districts of—

Lucknow	...	793,241
Unao	...	976,639
Rai-Bareli	...	1,033,761
Sitapur	...	1,175,473
Hardoi	...	1,092,834
Kheri	...	905,138

Altogether a population of nearly six millions (5,977,086) scattered in 10,194 towns and villages, 6419 of them under 500 inhabitants each, and 287 from 2000 to 50,000 each.

The Division of population according to religious belief is as follows :—Hindus, 5,217,902 ; Musalmans 746,732 ; Sikhs 387; Jains 1,019 ; Buddhists 82 ; Parsis 121 ; Jews 18 ; Aryas 1,558 ; Brahmos 30 and Christians 9,237. Of the Christians 4,607 are Europeans, 827 Eurasians and 3,803 are Indian Christians.

The Indian Christians are distributed as follows according to the Census of 1901 : Lucknow 2150 ; Unao 106 ; Rai-Bareli 97 ; Sitapur 548 ; Hardoi 485 ; Kheri 417.

The total number of ordained foreign missionaries in this Division is fourteen ; of ordained Indian ministers, fifteen ; of unordained preachers, catechists and Scripture Readers, 105.

In four Districts of the Division *viz.*, Unao, Rai-Bareli, Hardoi and Kheri, there is no ordained foreign missionary. There is only one ordained Indian minister in each of the two districts of Rai-Bareli and Kheri.

Kheri has 40 towns with a population of over 2000 each, and 6 of over 5000 and under 10,000, and in only a few of these 46 towns is there a preacher, to say nothing of the other 1600 towns and villages. Kheri is another door into Nepal which bounds it in the north. The Ghogra River is also a boundary on the east, while through the district runs a river, not so small, the Sarda. The Rohilkhand Kumaon Railway also runs through Kheri and almost up to the borders of

Nepal. Thus Kheri is one of the advanced posts into the regions beyond, and on this account has an added importance from a missionary stand-point.

A study of the distribution of the Missionary force in the six Districts of the Lucknow Division, brings out the fact that thirteen out of the fourteen ordained foreign missionaries in the Division live in the city of Lucknow. This is a very small force when we consider that it represents the ordained foreign missionaries of four Societies, and when we remember the institutional and administrative work centred there. It leaves, however, four Districts with a population of over four millions living in 6945 towns and villages, without an ordained foreign missionary and with only seven ordained Indian ministers. We may well say, " What are these among so many."

Fyzabad Division.

We now come to the last of the nine Divisions into which the Government divides the Province, *viz.*—

The Fyzabad Division.

This Division has a population of 6,855,991, the largest of the nine Divisions. Five of the Districts have a population above a million each, *viz.*—

Fyzabad	...	1,225,374
Gonda	...	1,403,195
Bahraich	...	1,051,347
Sultanpur	...	1,083,904
Barabanki	...	1,179,323
Partabgarh	...	912,848

There are 22 towns with populations ranging from 5,000 to 20,000, and 1,296 from 1,000 to 5,000.

The Division of population according to religious belief is as follows :—Hindus, 5,892,576 ; Musalmans 957,114 ; Sikhs 2,060 ; Jains 1,135 ; Buddhists 8 ; Parsis 7 ; Jews 11 ; Aryas 643 ; Christians 2,437. Of the Christians 1,331 are Europeans ; 155 Eurasians and 951 are Indian Christians. The Indian Christians are distributed as follows, according to the last Census :—Fyzabad 341, Gonda 175, Bahraich 173, Sultanpur 75, Partabgarh 43, Barabanki 144.

In four districts, *viz.*, Bahraich, Sultanpur, Partabgarh

and Barabanki there is no ordained foreign missionary and in two, *viz.* Sultanpur and Partabgarh, no ordained Indian Christian minister; while the whole number of Indian preachers in the six districts is only 79 men—eleven of them ordained, while Sultanpur and Partabgarh have only two unordained men—Sultanpur having a Christian population of only 75 and Partabgarh of 43. The Zenana and Bible Medical Mission have workers in Partabgarh, superintending the work from Allahabad.

In this division is Bahraich, another door into Nepal, bounded on the north by Nepal and on the east by the Ghogra river, while through it runs the Rapee river. A Railway also runs through it. East and west of Bahraich are great stretches almost untouched. On the east Basti, and beyond that Gorakhpur, and the west Kheri, while its border on the north touches Nepal—that altogether un-opened region beyond. We feel sure too that the only Mission working in Bahraich and Kheri would welcome any fellow-labourers who would unite with them in pushing open the door into Nepal, as well as in reaching the more than 3000 towns and villages in these two districts.

The town of Amethi, in the Partabgarh District, on the line recently opened from Allahabad to Lucknow, might be made a centre for work—a Tehsili town with scores of villages in reach, villages which looked this month (September) most attractive from the windows of the Railway carriage, surrounded as they were by groves of mango trees, while stretching out for miles were fields of rice beautifully green. The traveller could not but sigh as he thought of these towns and villages in which rarely is heard the voice of the messenger of Christ with the good news of peace sent to the whole earth nineteen hundred years ago.

Woman's Work.

In the foregoing review we have not given the number of Foreign and Indian ladies who are engaged in missionary work among the women and girls of the United Provinces. It has been difficult to gather statistics, but the following statement will show the number of workers with sufficient accuracy for our purpose, which is now to answer the question, how far the districts of the Province are occupied, looked at from the point of view of woman's work in each.

In the following Districts there are no foreign missionary

ladies' living, *viz.*, Muzaffarnagar, Jalaun, Basti, Unao, Rai-Bareli, Bahraich, Partabgarh and Barabanki—altogether eight districts. There could be but one answer, we think, to a Missionary Society asking whether the way is open in one of these districts for the *residence* of missionaries wishing to bring the Gospel to the women and children living in them. No one could claim that any one of these is occupied *so* as to exclude the Woman's Missionary Societies now in the field who may wish to enlarge their work, or new organizations from establishing stations within these districts.

It is not meant that there is no work in these districts among the women and children, but that the Societies have not been able to set apart any of their staff of foreign missionaries to reside in these districts. In some of these districts, lady missionaries work during the cold weather and have, here and there, workers, and before any other Society began work it would be only right to confer with the Societies who have workers in parts of these districts.

There are eight districts, *viz.*, Muzaffarnagar, Etawah, Fatehpur, Jalaun, Ghazipur, Azamgarh, Kheri and Sultanpur in which ten or fewer Indian Christians are engaged in work among the women and girls of the district, which painfully shows how feebly the women's societies are occupying these districts and how urgent the need of more labourers to enter them.

Blind.

There is yet another field almost unoccupied which ought to appeal strongly to the Christian heart. There are in the United Provinces 82,551 blind, 41,392 of them men and 41,159 women. They are to be found in every district I give the number in each of the nine divisions.

Meerut	Division ...	11,032
Agra	,, ...	8,912
Rohilkhand	,, ...	12,271
Allahabad	,, ...	10,466
Benares	,, ...	5,477
Gorakhpur	,, ...	3,924
Kumaon	,,	1,833
Lucknow	,, ..	15,737
Fyzabad	,, ...	12,899
Native States	...	1,113
	Total ...	82,551

It will be seen from the tables that the number varies from 1,833 in the Kumaon Division to 15,737 in the Lucknow Division. Perhaps the fewness in Kumaon may be accounted for by the dangerous mountain roads, a false step hurling one to almost certain death.

While I do not forget the Institution for the Blind transferred in recent years from the Punjab to Rajpur, nor the Blind Asylum at Allahabad under Missionary superintendence for 40 years past, yet it is a sad fact that scarcely anything has been done for the blind either by Government or Missionary Societies. Thousands of them go from house to house, day after day, begging bread, and probably not five hundred of them know how to read the character for the blind. Has not the time fully come for the Christian Church to recognize this as an unoccupied field and call on her sons and daughters to do something more to bring light into the hearts of thousands of these poor, wandering blind ones ?

Thirty years ago a young missionary became interested in the lepers and as a result of that interest, the Mission to Lepers in India and the East was founded, and through it thousands and thousands of lepers scattered all over India and the East have been brought to a knowledge of Christ—many of them filled with such joy in believing that they are able to rejoice that they were lepers as otherwise they would never have come to Christ. Is it not time for some one in these Provinces to feel the sorrows of the 82,000 blind, as young Wellesley Bailey saw those of the lepers ? And out of such sympathy will spring many a Blind Asylum, here and there, in this Province, and many a one will see such light in Christ that the loss of sight will be counted the light affliction which has wrought out an eternal weight of glory. This is an unoccupied field into which many can enter and find service : no Missionary Society or Mission, so far as we know, as yet having made these wanderers in double darkness their special field of labour, save the Mission established in Rajpur, in recent years. The large cities in the Province would be the best centres for such asylums as more than half the blind live in the Divisions having large cities, while at the same time these cities would furnish a market for the articles the blind were able to make.

Medical.

Another question yet unanswered is this, how far is the Province occupied, looked at from the stand-point of Medical

Mission ? Is there room for *more men,* as Medical missionaries, and if so, where ? To this the answer might be given that with the exception of a few Districts, *viz.*, Saharanpur, Agra, Bareilly, Lucknow, Mirzapur, and perhaps one or two more, the whole Province is open to the Medical missionary—District after District—each offering a splendid field for the skill of the Christian Physician to be used in winning men to Christ. We have already spoken of the call Tihri-Garhwal gives to a Medical missionary, and we have spoken of Kheri, Bahraich, Basti and Gorakhpur as being on the borders of Nepal, with doors from them into that land almost untouched by Christian teaching, and perhaps no one could open those doors so well as the Medical missionary. We have spoken of Jalaun as one of the doors into Bundelkhand, as well as into the eastern half of the great State of Gwalior, and as Jalaun has no foreign missionary, male or female, nor an Indian minister, its whole Indian Christian population less than 60, in a population of nearly four hundred thousand, we think this a field which might well be occupied by a Medical missionary whose skill would bring him patients from beyond the borders of British territory.

Mission Hospitals or Dispensaries for women and children in charge of Lady Physicians are found in the following 14 Districts, *viz.*, Dehra, Muttra, Agra, Farrukhabad, Bareilly, Cawnpore, Allahabad, Jhansi, Benares, Ghazipur, Almora, Lucknow, Aligarh, Mirzapur. This leaves more than thirty Districts in which very little has been done by the Missions to bring healing and restoration to suffering women and children. In these a Medical Missionary Society, or Lady Physician looking for an open door and opportunity to use her skill and gift of healing among the women and children of the Province, would find a field largely unoccupied.

Summing up.

To sum up an answer to the question—What Districts are unoccupied to that extent that a Board of Comity might say to enquirers for a field of labour, this and this is open to you to enter, we point the following :—

(1) Beginning in the south-east of the Province, first is the great district of *Ballia,* with nearly a million of people in more than 1,700 towns and villages : in the whole district only four Indian Christians, according to the last Census. The Christian Workers' Mission of Canada, began work, two years ago, in the town of Ballia, but their plans, at present,

are unsettled. Rev. G. T. Shields, the Superintendent of this Mission writes me : "As for there being room for another Mission in any of these places I should say that not only is there room for one but several. Your notes on Ballia are good, only the need is vastly greater than expressed."

Town after town might be selected which would make a good centre for work, with hundreds of villages as yet unreached by any Christian agency.

(2) Adjoining Ballia, to the north-west, is the District of Gorakhpur with nearly three millions of people in over 7,000 towns and villages, and yet in only two places in the District do preachers live. It ought not to be difficult to assign a strip of this District to another Society or missionary ready to work in harmony with the one Society which has so long held this District.

(3) To the west of Gorakhpur is the District of Basti, with no foreign missionary, man or woman, and only two preachers. Besides these are the Christian teachers in the Mission High School, but it must be remembered that all the workers, preachers and teachers, reside in the one place, and if the two preachers of Basti be assigned 900 villages, still there would be 6,000 towns and villages for a new Society to evangelize.

(4) Both Basti and Gorakhpur are doors into Nepal, and with their more than 12,000 towns and villages as yet unreached, allowing over 2,000 to the one Mission now labouring in these two Districts, they might be regarded also as strategic points to open work in Nepal, and on this account these Districts might appeal to some looking for an unoccupied field.

(5) Mr. Waller speaks of the long strip of country from Partabgarh on to the north and west which might be considered as unoccupied, Between Allahabad and Rai-Bareli, by way of Partabgarh, is a distance of 96 miles by rail and between these two places are only two catechists. So that a wide field might be cut out of the northern half of Partabgarh and the southern half of Rai-Bareli, with the tehsili town of *Amethi* as its centre, a most interesting field of labour.

(6) The greater part of *Jalaun* is unoccupied by every definition of the word, not an ordained man in the District,

Indian or foreign, and not a representative of a Woman's Society. This, too, as we have seen, is a district bordering on Gwalior and the open door to that great State on the west, as well as to some of the States of Bundelkhand in which there is not a Christian preacher, probably not a Christian, foreign or Indian.

(7) Then there is a long strip of unoccupied country for miles on both sides of the E. I. R. running from Allahabad to Manikpur, a distance of 62 miles. A station on this line would be the door into the State of Rewah, altogether untouched.

(8) If a Mission, for bringing back, in a way, the gift of speech to the 17,000 and more of Deaf and Dumb in the Province, wanted a field, any of the great cities of the Province would welcome such a Mission as a sister. And how great is the need of Schools and homes for the Deaf and Dumb is evident from a question which appeared recently in the *Bombay Guardian*, "Could any of your readers kindly tell me if there is a home in India where a deaf and dumb girl of 3 years old, could be received." This is the question of a missionary lady, and we fear that not a missionary in the United Provinces could refer her to any such home.

(9) Another and yet another Blind Asylum to teach some of the eighty-two thousand blind, would likewise find a hearty welcome in any city of the Province which might be thought the best centre for such work.

(10) As to Mission Colleges, we think that most will agree that for the present the Province is fairly well occupied with its seven Christian Colleges.

(11.) To the Missionary Society looking for a field where some of its members, unable to stand the heat of the plains, might be saved to the work in India, had they a town or circle of villages in the Hills, or on one of the pilgrim routes to the sacred places in the Himalayas, Dr. Ewing points to Baliyana and Prof. Edwards to Batwari and Mr. Messmore to Ramnagar, a town of over 4,000, the centre of a field partly in Garhwal and partly in Kumaon, while the Paharis in these parts tell us of Bárahát, a three days' journey beyond Tihri on the road to Gangotri, the river in sight, the great mountains above, with villages in the valleys below; and the pilgrim is told that "as the dew in these valleys is dried up by the morning sun so are the sins of mankind by the sight of Himáchal."

And now my task is done, at times a heavy one, as I poured over Census Reports, Government Gazetteers and the Map of the Province. The sight of that Map with the great mountains and Nepal on one side and the State of Bundelkhand and Central India on the other, has pressed home the question once again, What more can be done to bring to this people the knowledge of Him who has given to us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. May it not be that the answer is the message brought by Mr. Eddy to this Conference that we call on the children of India, now children of God, to gird themselves as never before for this service, uniting in a Missionary Society of their own for the Evangelization of the great unoccupied fields. With the Church in India revived, word of which comes from so many places, we may well hope that the time has come, as never before, to call on the Indian Christians of the Empire to unite in carrying the message of Christ to their countrymen, offering them this and that unreached part of these Provinces. From all parts of India have come for centuries past—pilgrims unnumbered to the great places of *tirath* in these Provinces—to Kashi, to Tribeni, to Bindraban, to Hardwar, and still they come unnumbered. What more fitting than that the sons and daughters of these pilgrims should band together in holy zeal to make these places of *Tirath*, all up the Ganges to Gangotri, places of worship. Surely the remembrance of the love of the fathers for these places, "a sight of them the fruition of all earthly desires, the crowning glory of life," would stir emotions in the hearts of their Christian children, no foreigner could feel or appreciate. The spirit of the Yogi, of the Sadhu, of the Ascetic and of the Guru has not died out in India : it slumbers in the hearts of not a few in the Christian Church whose fathers and forefathers were happy with their one book, their blanket, and their gourd : and by this simple life, deeply moved themselves, they made the Ramayana the best loved book of these Provinces. The sons and daughters of these men are here and there in our Churches, but our western methods do not awaken the spirit which is in them—in them by inheritance from their fathers.

It has come to me that this call to the Indian Christians to give themselves to the task of making Christ known in every village of India will be one means of awakening this spirit and making it the servant of Christ. My hope is that it will call out leaders who shall follow in some ways, at their best, the methods of instruction and mode of life of the founders and teachers of the great faiths in India. We have

not appealed as yet largely to that spirit of the true Guru who loves his Chelas as his children and of the Sadhu who is satisfied with food and raiment. May it not be that among other blessings of the revival at our door will be the revival of this spirit slumbering in the hearts of many Indian Christians. And so to-day I would put away the fear that has haunted me since first I heard of this proposal of Mr. Eddy, Mr. Carter, Mr. Azariah and others that Indian Christians unite in a great Missionary Society—the fear lest there be loss to the western methods of work and service which appeal to me, I would put away all such fears as born of western training and forgetfulness of India's past, and would see visions of band after band of Christian Gurus with their Chelas, their hearts burning within them as they tell the story of the Calvary, of the Resurrection and the Ascension and "the Gospel of the glory of Christ,"—from village to village they go, from one place of pilgrimage to another, until at last this Gospel of the Kingdom shall have been proclaimed by these witnesses in every village in India. I see no hope of its being proclaimed in any other way—for after fifty years and more, following our western methods, there are more than (50,000) fifty thousand villages out of the one hundred and five thousand, five hundred and twenty-one (105,521) in these Provinces in which the Gospel has not been preached during the past year, and in many thousands of them never. How could it be otherwise when in the whole Province with its 47,691,782 of people are only 118 ordained foreign missionaries, 156 ordained Indian ministers and not 1,500 Indian preachers, catechists and Scripture Readers. The number of foreign missionary ladies (single) is 165, and of Indian Christian ladies engaged in Mission work is 1,520.

If I had been asked to name the District in this Province in which the Gospel had been most widely proclaimed, I would have said the Moradabad District, for in that District are more than 100 preachers as well as over 6,000 Indian Christians. And yet Mr. Core, the Presiding Elder of the District writes in his last report : "This is one of the oldest Districts in this Mission field, by common consent of other Mission bodies we are left in entire possession. No other organized Mission has any representative within our borders if we except the Salvation Army which, by the way, works largely among our converts. This old field is commonly supposed to be fully "occupied" by us. Let us see how the case stands. Out of a total of 3,674 cities, towns and villages we work regularly in only 1,275. It should not be inferred that our people never visit any of the places other than those

mentioned. They do occasionally go into other places, but only into few of them and at irregular intervals. But we do not have anything like regular work outside of the number mentioned. Again, in most of the places visited, our workers rarely go to any, save the two or three lower classes of the village, who do not in most cases constitute more than one-fourth. of the population of the village—the community which must ever remain our first concern. So that no one can give more than a small fraction of his time to work among non-Christians. Making the best possible distribution of men and time, I do not believe it is possible for us with our present force to reach more than one-fourth of the non-Christian element in the District. These facts to me are appalling. We are practically saying to all other Missions that we occupy this field and are ready to hold ourselves responsible for the salvation of all these souls, only one-fourth of whom have any chance of getting from us an intelligent understanding of the way of life." In other words, Mr. Core, Superintendent of the only Mission working in the Moradabad District, which is one of the most fully occupied of the Province, is confronted with the appalling fact that 2,000 villages of that District are unreached or untouched by the Gospel agencies now at work. When I think of district after district with thousands of villages among whom lives not a preacher or Christian, my statement that there are 50,000 of the 105,521 villages of these Provinces in which the Gospel has not been preached for a year past, and in many thousands of villages has never been preached, is far within the truth—sad as it is. Mr. Eddy's vision includes at its highest point and fartherest range, all these villages visited by bands of Indians with the spirit of the true yogi—the man one with Christ, the risen reigning Son of God ; with the spirit of the true Guru, one with his Chelas ; with the spirit of the true ascetic, satisfied with food and raiment, —and because I, too, begin to see the possibilities of such a revival, am ready now, as I trust we all are, to join with him in the call to the sons and daughters of India, to band together from one end of India—to the other, in a holy zeal to make the Bible the best loved book, and Jesus, Jesus-Emmanuel, the best loved name in all India—in every village those who lift up hearts and voices in praising His name as "the Name which is above every name."